A
Farewel-Sermon

Preached to the

UNITED PARISHES

OF

St. *Mary Woolnoth*, & St. *Mary Woolchurch-Haw*

IN

LOMBARD-STREET.

By *DAVID JONES* Student of *Christ-Church. Oxon.*

Luk. 16. 14.

Ἤκουον δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες, καὶ ἐξεμυκτήριζον αὐτόν. i. e. Χειρόν.

And the Pharisees also who were covetous, heard all these things, and they derided Christ, that is, *they emptied their Nostrils at him.*

LONDON,

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Gal. 4. 16.

Am I therefore become your Enemy, because I tell you the Truth?

WHEN St. *Paul* first Preached the Gospel to these *Galatians*, he was Persecuted on all Hands, because of his plain, practical and powerful Preaching; but they were so far from liking him ever the worse upon that account, that they neither despised the Infirmity, nor rejected the Temptation which was in his Flesh, but received him as an Angel of God, even as Christ Jesus: Yea, and they thought themselves so extream Happy in his Ministry, that he himself bears them witness, that if it had been possible, they would have plucked out their own Eyes, and have given them to him; as you have it at large in the Three Verses that are immediately before my Text.

But now all of a sudden, we find a great Change in their Affections; their Love is turned into Hatred, and their present Enmity does equal, if not exceed their former Friendship. And the reason of it is this. There was in those times a Sect of Men called Gnosticks, who, though they were notorious for all manner of Lewdness and Debauchery, did yet pretend to a greater measure of Knowledge than other Men. And these Gnosticks handled the word of God deceitfully, and made a Merchandize of the Souls of Men, and thought Gain to be Godliness; and as a means to increase their Party, they tickled their itching Ears, and pleased their Fancies, and preached unto them smooth things; Affirming, It was lawful to deny Christ in the time of Persecution; and consequently, that they might lawfully deny Christ, whenever his Doctrin was against their Profit, their Pleasure, or Preferment in this World, the loss of

which is uſually eſteemed by ſome Men, a greater Perſecution than the loſs of Life. For, how uſual is it to ſee ſome Men hazard their very Lives either for an imaginary point of Honour, or for the filthy pleaſure of a night?

How grateful this Doctrin was to Fleſh and Blood, and what a World of Converts it preſently made, needs no Proof; and how contrary St. *Paul*'s Doctrin was to it, needs no Proof neither: His Epiſtles, his Fighting with Beaſts at *Epheſus*, and his other innumerable Perſecutions for the Croſs of Chriſt, put it beyond all doubt. And conſequently, we need not inquire any further into the Cauſe why theſe *Galatians* who were at firſt ſo fond of St. *Paul*, are now become ſo much his Enemies; for ſays he, *Am I become your Enemy, becauſe I tell you the Truth*? His telling them the truth, was the true and the only cauſe of all their Enmity againſt him: In Diſcourſing upon which Words, I ſhall uſe this Method.

Firſt of all, I ſhall ſhew you that the greateſt Friends may become Enemies.

Secondly, I ſhall ſhew you, that Miniſters telling the Truth, do oftentimes make their greateſt Friends to become their Enemies.

Thirdly, I ſhall ſhew you, how unreaſonable a thing it is for Men to become Enemies to their Miniſters, for telling them the Truth.

Fourthly, I ſhall ſhew you, that Miniſters are not to forbear to tell the Truth, though they make their greateſt Friends to become their Enemies by ſo doing. And then

Laſtly, I ſhall ſhew you, that Miniſters are not to be afraid to argue the Caſe with their Hearers; but they are, by St. *Paul*'s Example in my Text, to put it Home to all their Conſciences, whether they can alledge any other reaſon why they become their Enemies, ſave only becauſe

becauſe they tell you the truth, and diſcharge their Conſcience in the ſight of God as they ought to do.

Of which in their Order, with as much ſhortneſs as I poſſibly can; wherein if I ſhall exceed the uſual time allotted for this Exerciſe, do but remember it is my laſt Sermon, and that I have St. *Paul* for my Example, who, when he was to take his leave of *Epheſus*, Preached for a long time, and continued his Speech till Midnight, *Acts* 20. 7. 9.

Firſt of all, I am to ſhew you, that the greateſt Friends, may become Enemies. For, theſe *Galatians* do hate St. *Paul* now, as much as ever they loved him before. *Paul* and *Barnabas* were extraordinary good Men, and extraordinary good Friends; they were Fellow-Travellers, Fellow-Labourers, and Fellow-Sufferers; all which had a Marvellous Force to increaſe, confirm and continue their Friendſhip: And yet they fell out upon a very ordinary occaſion, and the Contention grew ſo ſharp between them, that they departed aſunder one from the other, *Acts* 15. 39. Holy *David* had a Familiar Friend, a Companion, a Guide, who did eat of his Bread, whom he truſted, with whom he took ſweet Counſel, and with whom he walked in the Houſe of God as a Friend; and yet no body knows how, even he alſo became his Enemy, and did lay great wait for, and did magnifie himſelf againſt him, *Pſal.* 41. & 55. Nay, and even *David* himſelf was not altogether ſo friendly to *Jonathan*'s Poſterity as he ought to have been. For, that little kindneſs that he ſhewed to his poor Lame Son *Mephiboſheth*, was not at all owing to his Friendſhip, but to the Oath of God that had paſſed between them, 2 *Sam.* 21. 7. And not to heap up any more inſtances in ſo plain a caſe, St. *Peter* who loved Chriſt ſo entirely, as to profeſs himſelf willing to lay down his Life for him, though all others forſook him, became ſo *Prop.* I.

much his Enemy as to Deny, and to Swear, and to Curſe, that he never ſo much as knew him: Yea, he became ſo much his Enemy, that Chriſt himſelf took him for the Enemy the Devil, and ſaid to him plainly, *Get thee behind me Satan*, Matth. 16. 23. So true is it that the greateſt Friends may become Enemies. They may cry *Hoſanna to the Son of* David, and then Crucifie him: Which was the Firſt thing propoſed. And the

Prop. II. *Second is this*, Miniſters telling the Truth, do oftentimes make their greateſt Friends to become their Enemies. For, theſe *Galatians* that were ſo much taken with St. *Paul*, became his Enemies for no other reaſon; and Chriſt is expreſs, that the *Jews* ſought to kill him for no other reaſon: For ſays he, *John* 8. 40. *You ſeek to kill me, a Man that hath told you the Truth, which I have heard of God.* And *Ahab*, That *Ahab*, as the Scripture brands him by way of Emphaſis for Sinning, even that *Ahab* was ſo ingenuous as to tell *Jehoſhaphat* plainly, that the only reaſon why he hated *Micaiah* the Propher, was, becauſe he did not Propheſie good concerning him, but evil, 1 *Kings* 22. 8.

And 'twere well for all the Haters of God's People, if they did but thus ingenuouſly confeſs, that all their Hatred againſt Good Men, proceeds from no other cauſe but their Hatred againſt the Truth which they profeſs. For, as our Condemnation will be the greater for Robbing Widows Houſes under a pretence of Long Prayers: So likewiſe, to Hate and Undo a Man under a Pretence of Religion and Friendſhip, is the height of Sin; 'tis to make the God of Love the Author and the Inſtrument of Hatred and Malice.

So then, 'tis plain, that Miniſters telling the Truth, do oftentimes make their greateſt Friends to become their Enemies. As it is Matter of Fact.

Now

Now the Queſtion is, How this comes about? *Queſt.*

To which I anſwer thus: As Chriſt who is the Prince of Peace, is not of himſelf the Cauſe of War, tho he accidentally ſends a Sword upon Earth: So likewiſe, Telling the Truth is not of its ſelf the cauſe of Hatred, but it only proves to be ſo accidentally. I ſhall explain this by a common and familiar Inſtance: *Solomon* tells us, *Truly the Light is ſweet, and a pleaſant thing it is for the Eyes to behold the Sun*, Eccleſ. 11. 7. And yet take a Man that has ſore Eyes, and the Light of the Sun is ſo far from being either ſweet or pleaſant to him, that he ſhuns it as much as poſſible, and prefers Darkneſs before it: All the Fault being in the Eyes, and not in the Light that ſhines upon them. And juſt thus it is in our caſe: Truth is moſt ſweet and pleaſant to the Nature of Man in the ſtate of Innocence; the deſire of Knowledge, whereof Truth is the proper Object, made our firſt Parents to forfeit Paradiſe; and yet take a Man after the Fall in his corrupted ſtate, and Truth is ſo far from being either ſweet or pleaſant to him, that he ſhuns it as much as poſſible, and prefers a Lie before it. He hates the Light, becauſe his Deeds are evil. All the Fault being in the Man that cannot endure the Truth, and not in the Truth its ſelf. A Plaiſter applied to a ſound Member creates no Smart, all the Smart comes from the Wound. And *that's the manner* how this comes about. And *the Reaſon* why it comes thus about is this: *Anſw.*

Every beloved Sin is a Mans Right Hand and his Right Eye; and every Miniſter commands us to mortifie our moſt beloved Sins. And what is this but the ſame in effect, as to wound us in our moſt ſenſible Part, and to cut off our Right Hands, and to pluck out our Right Eyes? And what is the uſual Reſentment of an angry, furious, and revengeful Man in ſuch a caſe needs no proof: Preſent Death or a Challenge is the leaſt that can be expected. And this is the true and the only

only Cauſe of all our Hatred in the World. No Men are ſo much hated, and perſecuted, and reviled, as the faithful Miniſters of the Goſpel are. They that would make an excellent Figure either in the Field, or at the Bar, or in any other Calling, are deſpiſed, as they are Miniſters: Their very Profeſſion expoſes them to ſcorn. Chriſt himſelf, and the Prophets before him, and the Apoſtles after him, were all of them thus barbarouſly treated: Slander, Malice, Perſecution and Death its ſelf was their only Portion. *Nay further*, The Hatred of the World is made an inſeparable Mark of a Faithful Miniſter; for if he were of the World, the World would love its own: And the Love of the World is made a certain Sign of an unfaithful Miniſter. For ſays our Saviour, *Luke 6. 26. Wo unto you, when all men ſhall ſpeak well of you, for ſo did their Fathers to the Falſe Prophets.* To have the good Word of all Men, and to be a falſe Prophet, is all one in the Judgment of Chriſt. *Nay further yet*; This Hatred that attends telling the Truth, has made many a good Man e'en afraid to enter upon this thankleſs and ungrateful Office. It was the caſe of *Moſes*, *Jeremy*, and *Jonah*. *Yea*, and it has made others that were entred upon it, to reſolve to give it over again, or at leaſt to give over their Faithfulneſs in reproving Sin, and to do as other Men did; leave their Flocks to Themſelves, the Devil, and the wide World. And this was the Prophet *Jeremy*'s Caſe; for, ſays he, *Jer. 20. 7, 8, 9. I am in deriſion daily, every one mocketh me; for ſince I ſpake, I cried, I cried out Violence and Spoil, becauſe the Word of the Lord was made a Reproach unto me, and a Deriſion daily. Then I ſaid, I will not make mention of him, nor ſpeak any more in his Name.* That is, I am ſo much ſcorned for telling the Truth, that I am reſolved to give over Preaching. And thus I have ſhewn you, That Miniſters telling the Truth do often times make their greateſt Friends to become their Enemies: Which was the Second Thing propoſed. And the

Third

Third in This: It is unreaſonable for Men to become Enemies to their Miniſters for telling them the Truth. For, *Prop.* III.

Firſt of all: It is unreaſonable to find Fault with a thing for doing that which it ought to do. For, who will find fault with a Soldier for fighting well, or with a Muſitian for ſinging well? And who will find fault with his Ear for hearing well, or with his Eye for ſeeing well? Certainly he muſt be a very fooliſh Man, that will cut off his Ear becauſe it hears well, or that will pluck out his Eye becauſe it ſees well. And yet, juſt ſuch another Folly are thoſe Men guilty of, who turn away their Miniſters for telling them the Truth, whoſe Buſineſs and Employment it is to do ſo upon Pain of Damnation. And therefore St. *Paul* told the *Galatians* plainly, that nothing but fooliſhneſs and bewitchery could ever have made them his Enemies upon that account. For, ſays he, *Gal.* 3. 1. *O fooliſh* Galatians, *who hath bewitched you?* All the reaſon they had to hate him, was no reaſon at all; 'twas perfect Folly and Bewitchery. *Reaſon* 1.

Secondly, Miniſters are but the Servants, and Meſſengers, and Ambaſſadors of Almighty God; and their buſineſs is, to tell Men the Truth, and to tell them their Faults. And canſt thou be angry with a poor Servant for doing what his Maſter bids him? Canſt thou be angry with a Meſſenger for delivering his Meſſage? Canſt thou be angry with an Ambaſſador for doing what the King his Maſter commands him, and he dares not but do upon pain of Death? And why then wilt thou be angry with thy Miniſter for telling thee the Truth, and obeying God rather than Man? *Reaſon* 2.

Thirdly, To hate a Miniſter for telling the Truth, is a Sign of a Bruit: For ſays *Solomon*, *Prov.* 12. 1. *He* *Reaſon* 3.

that

that hateth reproof is bruitiſh. And yet, they that do ſo moſt, do take themſelves for Men of the beſt parts, and the beſt breeding, and the moſt accompliſh'd Gentlemen of the Age.

Again, To hate God's Miniſter for telling the Truth, is a ſign that Deſtruction is at hand. For, ſays *Solomon*, *Prov.* 15. 10. *He that hateth reproof, ſhall die. For while* Uzziah *the King was wroth with the Prieſts, the Leproſie roſe up in his Forehead before the Prieſts in his Houſe of the Lord*, 2 *Chron.*26.19. *And the Sons of* Ely *hearkned not unto the voice of their Father the Prieſt, becauſe the Lord would ſlay them*, 1 Sam. 2. 25. Their Diſobedience to the Prieſt was the cauſe that God would ſlay them, was the cauſe of their Deſtruction. And at the very ſame time that the Men of *Sodom* contended with *Lot* the Preacher of Righteouſneſs, the deſtroying Angels were at hand for his Aſſiſtance and their Deſtruction, *Gen.* 19. *throughout the Chapter. And two ſhe Bears came forth out of the Wood, and tare to pieces two and forty Children that mocked* Eliſha, *by ſaying unto him, Go up thou bald Head, go up thou bald Head*, 2 Kings 2. 24. And the Deſtruction that attends thoſe who hate God's Miniſters, is no ordinary Deſtruction I do aſſure you: For, it is ſo great and terrible, that *Sodom* and *Gomorrah* will fare much better than they at the Day of Judgment, *Matth.* 11. 24. And therefore certainly, that Man muſt needs be a very Bruit indeed, that provokes God to deſtroy him with an utter Deſtruction, rather than he will forbear to hate his Miniſters for telling him the Truth.

Reaſon 4. *Fourthly*, Every Miniſter ſhall be damned for not telling the Truth to his People. *And God will require the Soul of every man at his hand, if he does not give him timely warning againſt every Sin*, Ezek. 3. 18. And can you be angry with your Miniſter for telling you the Truth, that he may prevent his own Damnation and yours too? If he does not tell you the Truth, you will get nothing by it; you will die in your Iniquity notwithſtanding. Your Ignorance of what you

what you ought to know, will never excuſe you at the Day of Judgment. If you follow a blind Guide, that will not, or cannot, or dare not tell you the Truth; you as well as he ſhall both fall into the Ditch together, *Matth.* 15. 14. You are worthy of ſuch a Guide, and he is worthy of ſuch a People to guide.

So then, If we tell you the Truth, we prevent our own Damnation; and as far as in us lies, we prevent yours too. But, if we do not tell you the Truth, we do not prevent our own Damnation, nor yours neither. And which is moſt reaſonable, that we ſhould tell you the Truth, and ſo ſave both our ſelves and you too? Or, that we ſhould not tell you the Truth, and ſo damn both our ſelves and you too? If our concealing the Truth did us no harm, and could poſſibly do you any good, then indeed, you might have ſome reaſon to hate us becauſe we tell it. But, when our concealing the Truth is matter of Damnation to us, and cannot poſſibly do you any good, then certainly you have no imaginable Pretence to hate us for telling it. Be content then to neglect your own Duty, and do not deſire us to neglect ours. Be content to be damn'd alone, and do not deſire us to be damn'd with you for Companies ſake: Your Company is not ſo good, that we ſhould purchaſe it at ſo dear a rate. 'Tis true indeed, *Moſes* deſired to be blotted out of God's Book; and St. *Paul* deſired to be accurſed from Chriſt, for the Salvation of their Brethren the Jews. But, neither the one nor the other did ever deſire to be damn'd for their Damnation.

And I do here aſſure you all in the Preſence of Almighty God, that if I know any thing of my own Heart, I would willingly ſuffer any temporal Evil in this World, for the Salvation of the greateſt Enemy that I have. But I will never be damned in the other World, for the Damnation of my greateſt Enemy, by concealing the Truth from him. I will willingly ſuffer any Harm in the World to do you good; but I will never do you

the leaſt Harm for a thouſand Worlds, if I can help it. Although I muſt needs own at the ſame time, that if you do not practiſe thoſe plain Diſcourſes that I have preach'd to you from this place, they will do you the greateſt harm imaginable. They will riſe up in Judgment againſt you, and condemn you at the laſt Day: They will be unto you the Savor of Death unto Death, and not the Savor of Life unto Life. For, Chriſt is ſet for the Fall, as well as the riſing of many in *Iſrael*. And his Word does never return void; it does never return without accompliſhing that whereto it is ſent, *Iſa.*55.11. It always does either Good or Evil; it always ſoftens or hardens a Mans Heart; it always convinces a Man, or leaves him inexcuſable.

Do not imagin that we take any pleaſure in telling you of your Faults? Do not imagin that we delight to rake up the Filth of your deceitful Hearts, and to ſpeak of ſuch uncomely things as Nature bluſheth but to name. We are Men of like Paſſions with your ſelves: We are as loath to tell you of your Faults, as you can poſſibly be to be told of them. We are more concerned for you, than you are for your ſelves. We ſee the Terrors of the Lord, and we know what it is to be damned; and we feel that you are our Members, tho you have no fellow-feeling for us; and what-ever befalls you, grieves us, and makes our very Hearts to bleed again. And we denounce the Judgments of the Lord againſt you, after the ſame manner, and with the ſame aking and trembling Hearts that a Man ſuffers an infected Member to be cut off for the preſervation of his whole Body. Our very Fleſh trembles again, and our Eyes guſh out with Tears, and our Souls are vexed, when we ſee and hear ſome of your ungodly Actions.

I ſpeak the truth in Chriſt, I lie not, my Conſcience alſo bearing me witneſs in the Holy Ghoſt. It is a greater trouble to us to tell you of your Faults, than it is to you to hear them told: For, you ſee how concern'd we

are

are in ſpeaking to you, and how unconcern'd you ſit down and hear us ſpeak. Yea, and perhaps you do not ſo much as hear us neither. But, if your Conſcience miſgives you, that ſuch or ſuch a Sin of yours will be preach'd againſt, you either come not here at all, or if you do come, you but ſleep, or talk, or cenſure, or ſit you down in the Seat of the Scornful, and ſet your Mouth againſt the Heavens.

Fifthly, If the Miniſter tells you the Truth, and that Truth pricks your Hearts, and wounds your Conſciences; then, thoſe Wounds are the Wounds of a Friend, they are in order to your recovery. And the ſame Miniſter that makes you ſore, will bind you up, if you will let him: He woundeth, and his Hands make whole. He breaks your Hearts, and makes them contrite; but it is only, that the Seed of the Word may the better enter into, and take root in them. There is no Sowing without Plowing. And there is no grafting without Cutting. *Nathan*'s Miniſtry wounded *David* and cured him. *Eſay*'s Miniſtry humbled *Hezekiah*, and raiſed him up. And St. *Peter*'s Sermon pricked the Hearts of Three thouſand Men, and healed them at the ſame time. *Reaſon* 5.

So then, If the Miniſter tells you the Truth, and that Truth wounds your Hearts, and terrifies your Conſciences with the odious ſight of your paſt Sins; then, all is for your Good. But, if the Miniſter does not tell you the Truth; yet, the Truth will find you out; God himſelf will tell it you with Thunder and Lightning. For, ſays he, *Pſal.* 50. 21. *I will reprove thee, and ſet thy Sins in order before thine Eyes.* And therefore, if thou wilt not be told the Truth by the Miniſter, thou ſhalt be told it by another hand. If thou wilt not be wounded by a Friend, thou ſhalt be wounded by an Enemy: And thy Wounds ſhall be unto Death, and not unto Life. They ſhall not be like *Jonathan*'s Arrows ſhot at *David*, for thy Safety, but for thy Deſtruction. And therefore

certainly, one way or other, thou ſhalt be ſure to be told the Truth, whether thou wilt or no. And is it not better to have it told thee by a Friend than by a Foe? Is it not better to have it told thee for thy Salvation than for thy Damnation?

Oh for Chriſt his ſake, do not take us for your Enemies, who are your beſt, and your only Friends! Is he thine Enemy that cures thee of an ulcerous Leg, or a ſore Arm, or a cankered Breaſt? Is he thine Enemy that ſaveth thee from hanging, or drowning, or burning, or ſtabing thy ſelf? And yet, is the Miniſter thine Enemy, for telling thee the Truth, which is to ſave thee from greater Dangers, the Bottomleſs Pit, and the Gulph impaſſable, and the perpetual gnawings of the never-dying Worm? Is he that doth good to thy Body thine only Friend? And is he that doth good to thy Soul thine only Enemy? Is thy Body better than thy Soul? Yea, is thy Soul the only thing that thou takeſt no care for? Is the Surgeon thy Friend, tho he cutteth, and launceth, and probeth, and putteth thee to an intolerable Smart for the recovery of thy Body? And is the Miniſter thine Enemy, for doing only the ſame things for the recovery of thine Immortal Soul? Does the Surgeon uſe a blunter Launcet for the launcing his dear Wife, or his tender Child? Or does he not uſe the ſharpeſt Launcet that he has, and launces them the deepeſt too? And is this any thing elſe but the greateſt effect of his Love, and the greateſt ſign of his Tenderneſs and Affection? And why then ſhall the Miniſter be reckoned thine Enemy, for doing that to thy Soul, which the Surgeon does to thy Body? Is not the ſharpeſt Sermon the beſt Sermon? Does not the ſharpeſt Rebuke create the ſoundeſt Faith? *Tit.* 1. 13. Does it not prick the Heart moſt, and pierce and ſink down deepeſt? Is it not moſt like to that Word of God which is quick and powerful, and ſharper than any Two-Edged Sword? Are not we the Salt of the Earth? And is not that the beſt Salt which is ſharpeſt? *Is there any*

taſte

taſte in the white of an Egg, Job 6. 6? Are not we the Light of the World? And is not that the beſt Light that inflames the Heart moſt, and makes it to burn within a Man, and purifies him from all his Filth and Droſs? And yet ſtill can you poſſibly take us for your Enemies, for telling you theſe plain Truths, and incurring your diſpleaſure for the good of your Souls? What do we get by this but your Hatred? Certainly, you hate theſe Truths extreamly, when you hate us ſo much for only telling you of them. And you are paſſionately and deſperately in love with your Sins, when you hate us ſo much for only telling you of them.

Oh what ſhall we do that you may take us for your Friends! Yea, what is it that we have not already done to convince you of our Love and Friendſhip? Have not we loſt your Love, that we might love your Souls the better? Have not we loſt our Reputation in the World, which we might eaſily have gained as well as others by the ſmooth inticing Words of Mans Wiſdom, that in the power and demonſtration of the Spirit, we might preach the Fooliſhneſs of the Croſs of Chriſt, and make the Meaneſt Capacity to underſtand us? The Meaneſt Man has a Soul to ſave as well as the Greateſt, and perhaps it is more precious in the ſight of God, as is plain from *Dives* and *Lazarus*. Have not we renounc'd all our Knowledg in the Tongues, the Criticks, the Fathers, the Counſels, the Schoolmen and Philoſophers? Have not we renounc'd all this, and contented our ſelves with bare Scripture Proofs, and determined to know nothing among you but Jeſus Chriſt and him Crucified, whatever our Learning is elſewhere? Have we made a ſhew of any Learning which ſerves to commend our ſelves, more than to build you up in your moſt Holy Faith? Yea, have not we utterly diſdained it, and preached up the quite contrary? Preached the ſincere Milk of the Word, and the plain

ſimplicity

ſimplicity of the Goſpel, and the fooliſhneſs of Preaching, that your Faith ſhould not ſtand in the wiſdom of Men, but in the power of God? Have not we become Fools to make you Wiſe? Have not we become Poor, to make you Rich, and to Reign, and to Abound in all things? Have not we quitted even our neceſſary Food and Raiment, to feed you with the Bread of Life, and to cloath your Souls with the Righteouſneſs of Chriſt? What is there near or dear to us, that we have not freely hazarded for your good? Have not we hazarded our very lives by our indefatigable Labours for you in the Lord? Have not we labour'd hard to commit our Sermons to our own Memories, that you might think them worth your remembring? Have not we deliver'd our ſelves with all poſſible earneſtneſs and affection, that you might ſee the Travail of our Souls, and learn to be in earneſt your ſelves by our Example? Have not we preached you awakening and ſearching Diſcourſes, that if poſſible we might keep you awake, and hinder the Devil from Stealing away the good Word of God from all your Hearts, when you were aſleep? And have we at any time by our own Lazineſs, or Lolling, or Unconcernedneſs, or Indevotion, or the inſufferable affected Lightneſs of ſome Men, diſpoſed you to the ſame Indifference in God's Worſhip? *Nay farther*, Have not we done all this not only upon the Lord's Day, but alſo upon every Day in the Week? Have not we called and ſtretched forth our Hands and our Hearts unto you, both Morning and Evening, and that too of our own accord, without the leaſt acknowledgment? Have not we labour'd, and ſtriv'n, and wreſtled with God in Prayers for you and yours? Have not we openly rebuked thoſe that have been bad? And have not we openly commended thoſe that have been good? Have not we endeavoured to bring your Vertuous and pious Relations to the Sacrament, both by Word of Mouth, and by Letter? And have not you hindered

dered them even from coming to Church, and openly traduced and branded us both through City and Country, yea, and even within theſe very Walls too? And yet have not we preferred the Conſcience, before the Fame and Applauſe of all theſe good Actions? Have not we choſe to be diſcommended for doing our Duty, rather than to be commended for neglecting it? Have not we choſe to do you good againſt your Wills, and againſt our own advantage, rather than do you any harm with your full conſent, and to our own Profit? *In a word*, Is there either Profit, or Pleaſure, or Preferment? Is there any thing that this World admires, but what we have renounced for the good of your Immortal Souls?

And now, as our Saviour ſaid to the *Jews*, *For which of theſe good Works do you ſtone me?* So ſay we to you, For which of theſe good works do you hate us, and become our Enemies? However. This, This is our comfort. It is better to be hated for doing our Duty, than to be loved for neglecting it. It is infinitely more honourable in the ſight of God, to be turned out of a Place for diſcharging a good Conſcience, than it is to leave a Place for a little filthy Lucres ſake. It is infinitely more Honourable in the ſight of God, to be Hated for telling the Truth, and Preaching againſt Covetouſneſs, Uſury and Extortion, than it is to be applauded and admired, for cringing and ſneaking, and baſe complying to the Vices of this Place. None but a *Demas* leaves a Place for a little greater advantage in this preſent World. But even Chriſt himſelf may be turned out of his Place by Covetous *Gadarenes*, and Swine may be preferr'd before him.

If any of you ſhall be pleaſed to call this the Fooliſhneſs of Boaſting; we anſwer with St. *Paul*, 2 Cor. 12. 11. *I am become a Fool in glorying, but ye have Compelled me.* All the Fault lies at your Door. *For I ought to have been commended of you: For in nothing am I behind the very*

very Chiefeſt Apoſtles, though I be nothing. Upon which Words, the moſt Judicious, the moſt Pious, and the moſt Humble Biſhop *Sanderſon* has made this Remark in his Sermon upon *Phil.* 4. 11. Ad Aulam. *Your undervaluing of me, to the great prejudice of the Goſpel, but advantage of Falſe Teachers, hath made that Glorying neceſſary for me, which had been otherwiſe but Vanity and Folly.* And then he addeth in the very next Words, *When his caſe falleth to be ours, we may then do as he now doth, purge our ſelves from falſe Crimes and Suſpicions, and maintain our own Innocency.* And he has theſe words in another place to the ſame purpoſe, on the behalf of *Job*, who was very often compelled by his falſe Accuſers to proclaim his own Righteouſneſs, in his Sermon on *Job* 29. *ver.* 14, 15, 16, 17. Ad Magiſtratum. *Where Silence againſt foul and falſe Imputations may be interpreted a Confeſſion, there the Proteſtation of a Mans own Innocency is ever juſt, and ſometimes neceſſary. When others do us open wrong, it is not now Vanity but Charity, to do our ſelves open right. And whatever Appearance of Folly or Vain-boaſting there is in ſo doing, they are chargeable withal, that compel us thereunto, and not we: And 'twas neither Pride nor Paſſion in* Job, *but ſuch a Compulſion as this, that made him ſo often proclaim his own Righteouſneſs.* And thus I have ſhewn you the unreaſonableneſs of hating your Miniſters for telling you the Truth. And I have anſwered an Objection that might be made againſt my way of handling it in my own Defence, which was the third thing propoſed. And the

Prop. IV. *Fourth is this,* Miniſters are not to forbear to tell the Truth, tho they make their greateſt Friends to become their Enemies by ſo doing. For,

Reaſon 1. *First of all,* Theſe *Galatians* loved St. *Paul* as well as their own Eyes; and yet he did not forbear to tell them the Truth, and to give them their own, tho they became his

his Enemies for it. Christ himself did intirely love his Mother, and he was intirely beloved by her: And yet, what a rough, and what a severe Answer did he give her at the Marriage in *Cana* of *Galilee*: *Woman what have I to do with thee?* And so likewise when he tarried behind at *Jerusalem* to Dispute with the Doctors in the Temple, he valued not his Parents Displeasure, nor asked their leave to do his Father's Business, which they wist not of. And accordingly we find, that he hath made it absolutely impossible for any Man to be his Disciple, that is, either ashamed or afraid to confess Him and his Truth in this Adulterous and Wicked Generation. And therefore, whoever does not leave both Father and Mother, and Wife and Children, and Houses and Land, and all that he has, for his Sake, he can never be his Disciple. And therefore certainly, no Minister must forbear to tell the Truth, though he makes his best Friends, and his nighest Relations; yea, though he makes all the World his Enemies by so doing. Telling the Truth is so great and so necessary a qualification in a Minister of the Gospel, that St. *Paul* knew no greater Character to give Christ himself, than that *before Pontius Pilate he witnessed a good Confession*; 1 *Tim.* 6. 13. Thus *Elijah* told the Truth before *Ahab* and *Jezebel*: *Nathan* before *David*: *Daniel* and the Three Children before the King of *Babylon*: *John* the Baptist before *Herod* the Great; and St. *Paul* before *Felix* his Judge, when he made him tremble with his Discourse of Temperance, Righteousness and Judgment to come. But alas, what do I say that Ministers must not, when I may safely add

Secondly, It is absolutely impossible for them to forbear telling the Truth, though they be sure to make all the World their Enemies by so doing. For, the Burden of the Lord is upon them, and that presseth and constraineth, and even forceth them to speak the *Reason* 2.

Truth whether they will or no. The Dumb Aſs could not chuſe but ſpeak the Truth, and rebuke the Madneſs of the Prophet. Yea, and even *Balaam* himſelf who was more bruitiſh than his very Beaſt, could not chuſe but ſpeak the Truth too. *He could not go beyond the word of the Lord to do either leſs or more, though* Balak *would have given him his Houſe full of Silver and Gold*, Numb. 22. 18. Truth makes its own way, and breaks forth like Light through a Cloud. It breaks forth through all Oppoſition. It opens the Mouth of an Ungodly High Prieſt to Propheſie by courſe, and forceth him to declare that Truth which he had otherwiſe held in Unrighteouſneſs. Truth lays a Wo upon every one that Preacheth not the Goſpel. It is ſtrong and mighty, and will prevail, and reign, and triumph gloriouſly for ever more. When *Jeremy* was made a Scorn, and a Reproach, and a Deriſion daily for Preaching the Truth, he reſolved thereupon to give over Preaching, *Jer.* 20. 9. But how long did that his Reſolution laſt? Why truly it ſcarce laſted ſo long as he was in making it; for, in the very next Words he tells us, *But his Word was in mine Heart as a Burning Fire ſhut up in my Bones, and I was weary with forbearing, and I could not ſtay.* And will you be angry with us for doing that, which if you would give us the whole World, we cannot poſſibly but do? For, though we keep our Mouths as it were with a Bridle; though we hold our Tongues and ſpeak nothing, yet it is pain and grief to us; our Hearts are hot within us; and the Fire kindles: And we cannot poſſibly refrain our Lips, O Lord, and that thou knoweſt. We cannot poſſibly keep back thy loving Mercy and Truth from the great Congregation. For ſays Holy *Job*, *I am full of matter, the Spirit within me conſtraineth me. Behold, my Belly is as new Wine, which hath no vent, it is ready to burſt like new Bottles. I will ſpeak, that I may be refreſhed; I will open my Lips and anſwer*, Job 32. 18, 19, 20. The good Man belike is ready to be choaked

choaked and ſtifled, he is ready to burſt aſunder, he can have no reſt till he ſpeaks the Truth, and declares the power of God to his Generation, and his ſtrength to all them that are yet for to come. *Nay farther,*

Thirdly, What is there that can poſſibly tempt us to forbear telling the Truth? Can either the World, the Fleſh or the Devil? No verily. For, we have renounced them all Three in our Baptiſmal Vow. We ſee through them all. We ſee them all to be nothing elſe but Vanity and Vexation of Spirit. Can Poverty? Poverty that wounds a Generous Spirit, and cuts him to the Heart, and makes the beſt of Men derided and ſcorned by the Rich and Great ones of the World? Can Poverty? No, nor that. *For having nothing, we poſſeſs all things*, 2 Cor. 6. 10. Can the Hatred and Diſpleaſure of great Men? No, nor that. For, we are afraid of no Man, neither do we regard the Perſons of Men: We are not afraid of thoſe that can only kill our Bodies; but we are only afraid of him that can kill both our Souls and Bodies in Hell Fire. Can Shame, or Reproach, or Diſgrace? No, nor that neither. *For, we look unto Jeſus the Author and Finiſher of our Faith, who for the Joy that was ſet before him, endured the Croſs, deſpiſing the Shame, and is ſet down at the Right Hand of the Throne of God. Yea, and we rejoyce that we are counted worthy to ſuffer ſhame for his Name.* *Reaſon* 3.

O bleſſed Jeſu! *What is Man that thou thus regardeſt him, or the Son of Man that thou thus remembreſt him!* What are we poor Worms, and no Men, that thou doſt honour us ſo far as to make us conformable to thine own bleſſed Image, who wert made perfect through Suffering? What are we that thou doſt ſo highly favour us, *as to give us on thy behalf, not only to believe on thee, but alſo to ſuffer for thy ſake?* *Phil.* 1. 29. And does the World imagin, that theſe and ſuch like

pitiful Contradictions of Sinners, ſhall ever make us forbear to tell the Truth, when they are our Joy, and our Glory, and our Crown of Rejoycing? Shall our Glory make us aſhamed? Shall our Joy make us Sad? And ſhall our Wages, our Reward, our exceeding great Reward? Shall our VVages, our Perſecutions, that are far more than the promiſed Hundred-fold in this VVorld? Shall our VVages make us idle and forbear to work?

O fooliſh and vain VVorld that thou art! Doſt thou think that thy Terrors or thy Flatteries, thy Threats or thy Promiſes, can ſway us either one way or other? Do not we ſee that our VVords have Life and Power in them, and that they are quick and piercing? For elſe, how ſhould they diſturb your callous Seared Conſciences? If they were a dead Letter, they could never do it; they could never produce any life or feeling in you. That which is Dead, can never move thoſe who are Dead, twice Dead in Treſpaſſes and Sins. And from whence then have they this Life and Power? Is it not from the Spirit of God that enlivens and quickens them? And does God go along with our very VVords and Breath? And will he not take care of our Perſons? O ye of little Faith to believe it! He has Ravens to Feed us, and Bears to revenge our Quarrel, when Men prove more Bruti∫h and more Ungrateful than the Beaſts that periſh.

VVhat then ſhall hinder us from telling the Truth of Chriſt? *Shall Tribulation, or Diſtreſs, or Perſecution, or Famine, or Nakedneſs, or Peril, or Sword? (As it is written, for thy ſake we are killed all the day long, we are accounted as Sheep for the Slaughter.) Nay, in all theſe things we are more than Conquerers, through Chriſt that loved us. For I am perſwaded, that neither Death, nor Life, nor nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come, nor height, nor depth, nor any other Creature, ſhall ever hinder us from telling the Truth of God,* which

which is in Christ Jesus our Lord. And thus I have shewn you, that Ministers are not to forbear to tell the Truth, though they make their greatest Friends to become their Enemies by so doing: Which was the Fourth thing proposed. And the

Last is this, Ministers are not to be afraid to argue the case with their Hearers; but, they are by St. *Paul's* Example in my Text, to put it home to all their Consciences, whether they can alledge any other Reason why they become their Enemies, save only because they tell them the Truth, and discharge their Consciences in the sight of God as they ought to do. St. *Paul* and several others have been so often put to this, that many Instances are wholly needless. One shall serve for all; and that is taken out of 1 *Sam.* 12. 3. Where we find, that the People having rejected God and his Servant *Samuel* from reigning over them, they chose *Saul* for their King. Upon which, the good old Man *Samuel* made this noble Challenge before all the People, *Here I am, witness against me before the Lord, and before his Anointed; whose Ox have I taken? Or whose Ass have I taken? Or whom have I defrauded? Whom have I oppressed? Or of whose Hands have I received any Bribes, to blind mine Eyes therewith? And I will restore it you.* *Prop.* V.

And as *Samuel* did then, so say I now at the Resignation of my Office. Here I am, witness against me before the Lord, and before this Congregation; What is my Fault, besides telling you the Truth? Have I been guilty of any thing besides telling you of your Sins, and of loving your Souls more than my own Interest? O pray pardon me this Fault! And do thou, O blessed Jesus, pardon me also, for speaking any thing in my own just Defence, which may in the least savor either of Pride, Vanity, or Boasting! Do thou give me leave to praise and adore, and magnifie thy restraining Grace, which hath enabled me to make this Challenge to all my Enemies.

nies. Give me the Man throughout the World that ſhall convince me of any Publick Immoral Actions that ever I have been guilty of from my Childhood to this Day, and I will freely undergo the Puniſhment that is due to all thoſe ſcandalous Reports that my Enemies have maliciouſly invented, and induſtriouſly ſpread about concerning me, to the great hindrance of thy Truth, and the Salvation of thy People. But not unto us, O Lord, not unto us, but unto thy Name be all the Praiſe for thy loving Mercy and for thy Truth's ſake. 'Twas thy Mercy, thy Mercy alone, and not any good in me, that with-held thy Servant from all thoſe Sins that other Men fall into, and to which I my ſelf am by Nature moſt ſubject. Give me leave once more to praiſe and adore and magnifie thy reſtraining Grace, which hath enabled me to make the ſame Challenge to all my Enemies of this Pariſh in Particular. Give me the Man that can alledge any other Reaſon, why he is my Enemy, ſave only becauſe I have told him the Truth; and Chriſt hath lived a Life in me that is a reproach to his; and I have refuſed to ſubmit my ſelf to his * Imperious Conduct and Judgment in the Work of my Miniſtry: And I will freely undergo any Penalty.

* The Words of a Pariſhioner's Letter ſent to me, *April.* 30. 1691. *Unleſs you do in* All *reſpects behave your ſelf as in* My Judgment *you ought to do, I will forbear my farther Contribution, and alſo perſwade all others to do the like,* &c.

And here now, methinks, I ſee a whole Shoal full of Accuſations thrown in at once againſt me: For,

Obj. 1. *First of all,* Some ſay, we are not thy Enemies becauſe thou telleſt us the Truth: But, becauſe thou doſt Point at us in Church. To which I anſwer,

Anſw. 1. *First,* I neither know thee, nor thy Sin; and conſequently, I neither pointed at, nor ſo much as thought of

of thee at that time; only the Word of the Lord hath found thee out; and thine own guilty Conſcience is witneſs againſt thee. For, if thou art not guilty, why art thou concern'd? If thou art guilty, why doſt not thou amend thine own Fault, in ſtead of finding Fault with me? And my

Second Anſwer is this, Thoſe that I have ſeen aſleep, I have ſpoken to and awaked, leſt the Lord ſhould ſtrike them dead upon the place, as he did *Eutychus* for ſleeping at St. *Paul*'s Sermon. And thoſe that have been laughing and impudently affronting God and the Congregation, I have openly rebuked, *that others might fear*, according to St. *Paul*'s Command, 1 *Tim.* 5. 20. Publick Faults are not to be privately, but publickly reproved. And if the Officers of this Pariſh had done their Duty, they ſhould have preſented ſuch Men, as Diſturbers of Divine Service, by the 111th Canon of our Church. *Anſw.* 2.

Secondly, Others ſay, We are not thy Enemies becauſe thou telleſt us the Truth: But, becauſe thou keepeſt ſuch a Bawling, and haſt ſo many Actions. *Obj.* 2.

As for my Bawling, as you call it, *I anſwer*, There are Sons of Thunder, as well as ſuch as ſpeak with the ſtill ſmall Voice. The greateſt Senſe that ever was delivered, *to wit*, the Moral Law, was delivered in Thunder and Ligtning. Lightning is neceſſary to diſcover your Sins to you, and Thunder to ſtrike you with the Terrors of the Lord, and to make you ſorry for them. What is told us in the Ear, we are to proclaim upon the Houſe tops. And God himſelf is expreſs, *Iſa.* 58. 1. *Cry aloud, ſpare not, lift up thy voice like a Trumpet, and ſhew my People their Tranſgreſſions, and the Houſe of* Jacob *their Sins.* And 'tis recorded, *John* 7. 37. That Chriſt *himſelf ſtood up at the laſt Day of the Feaſt, and cried*, or bawled out aloud. *Anſw.* 1.

aloud. And the Prophet *Eſay* does as it were ſupply the place of a Crier: For ſays he, *Ho! every one that thirſteth*, and ſo on, *Iſa.* 55. 1. And if we had not theſe Commands from God, does not even Reaſon tell us, 'tis in vain to preach, if no Man can hear what we ſay? He had need have the loudeſt Voice, that would awaken you who are deep in Treſpaſſes and Sins.

Anſw. 2. *And as for my Actions, I anſwer*, God hath given me liberty to uſe many more than ever I have yet uſed: He has given me Liberty to ſtamp with my Feet, and to beat the Pulpit, and to ſmite with my Hands, if need be, which I have never done. For ſays the Lord, *Ezek.* 6. 11. *Smite with thine Hand, and ſtamp with thy Foot, and ſay, alas, for all the evil abominations of the Houſe of* Iſrael! Aſſure your ſelves, he that finds fault with my earneſtneſs, does not know what it is to be in earneſt. And he does not know what that meaneth, *Curſed be he that doeth the Work of the Lord negligently*, Jer. 48. 10. Can any Man forbear crying out in good earneſt, when he ſees ſo many poor Souls diſpers'd abroad without a Shepherd? Can any Man forbear crying out in good earneſt, when he ſees ſo many poor Souls ready to ſink down into Hell alive? Did not dumb *Atys* cry out when he ſaw his Father in danger of being kill'd? And how much more would he have cried out, if he had ſeen him in as great a danger of being damned?

Obj. 3. *Thirdly*, Others ſay, We are not thy Enemies becauſe thou telleſt us the Truth: But, becauſe thou art ſo long and ſo tedious.

Anſw. To which I anſwer, Is the Service of God a Burden, and a Wearineſs unto thee, and doſt thou really ſnuff at it, as the Prophet ſpeaketh, *Mal.* 1. 13? When didſt thou reckon a Merry-meeting too long? When didſt thou reckon the Play-houſe or the Tavern too tedious?

VVhat

What wouldſt thou do if I ſhould diſmiſs thee ſooner? VVouldſt thou go to the Exchange or the Coffee-houſe to hear News? Or wouldſt thou go home and inſtruct thy Family, and Pray, and ſing Pſalms with them, and Catechiſe them, and examin them in what they have heard in Church? Sure I am, they that uſe theſe and ſuch like Godly Exerciſes in their own Houſes, do never think themſelves too long in God's Houſe. A Day there is better to them than a thouſand elſewhere. VVhat an Age is this? VVhen God condeſcends to ſpeak to you for ſo long a time, and you think it much to give him the hearing? VVhen he vouchſafes to court you to be happy, and you will not be courted by him?

Fourthly, Others ſay, We are not thy Enemies becauſe thou telleſt us the Truth: But, becauſe thou doſt over-do it. *Obj.* 4.

To which I anſwer, If I over-do it, ſure I am, there are enough who under-do it. And I can never be ſo over-ſtrict in preſſing your Duty, as you are over-remiſs in neglecting it. You do not know what ſtrictneſs Religion requires. If you did, you would ſay with the Prophet, *Jer.* 23.9. *My Heart within me is broken becauſe of the Prophets, all my Bones ſhake: I am like a drunken man, and like a man whom Wine hath overcome, becauſe of the Lord, and becauſe of the Words of his Holineſs. As if he had ſaid*, I ſtagger, I reel too and fro, I am amaz'd, I am at my wits End, I cannot tell what to do, the Lord requires of me ſo much Holineſs, and ſo much ſtrictneſs, and I have ſo little to give unto him. *Anſw.*

Fifthly, Others ſay, VVe are not thy Enemies becauſe thou telleſt us the Truth: But, becauſe thou compareſt thy ſelf to Chriſt, and thy Succeſſor to *Barabbas*. *Obj.* 5.

To which I anſwer, VVhoever has reported that, he is of his Father the Devil, a Lyar, and the Truth of God is not in him. And he betrays withal, what an excellent Opinion he has of that Man's Honeſty, whom he *Anſw.*

whom he compares to a Thief, for robbing his poor Neighbour of his Vineyard, *because it is so convenient for him.* He that receives ſtollen Goods is a Thief, as well as he that ſteals them. *Herod* was guilty of Blaſphemy for accepting, as well as the Multitude for giving Him Divine Honour. And 'tis remarkable, That the deſtroying Angel ſpared the Multitude, and only took Vengeance of *Herod.* He ſpared the Thieves that ſtole away God's Honour, and he only puniſhed the Conſenter for baſely accepting of it. For, who would have been ſo ſerved himſelf?

Obj. 6. *Sixthly*, Others ſay, We are not thy Enemies becauſe thou telleſt us the Truth: But, becauſe ſo many Diſſenters follow thee where-ever thou preacheſt.

Anſw. To which I anſwer. VVho does the Church of *England* the beſt Service? He that brings Diſſenters to Church; yea, and to the Common-Prayer too? Or he that drives them away from both? VVho deſerves beſt from the Church? He that makes Diſſenters in love with it? Or he that makes grave and ſerious Church-men to go to the Diſſenters Meetings, for want of Affectionate, Awakening and Scripture Preaching? I ſpeak ſeriouſly. If the excellent Liturgy, and the incomparable Conſtitutions of our Church were but rightly followed by all Church-men, both in their Life and Doctrin, there would not be many Diſſenters in all *England.* Which God grant for Chriſt his ſake!

Obj. 7. *Seventhly*, Others ſay, VVe are not thy Enemies, becauſe thou telleſt us the Truth: But, becauſe there is ſuch a Throng and ſuch a Preſs, and ſuch a Multitude that follow thee, that there is no coming at thee. To which I anſwer,

Anſw. 1. *Firſt of all*, Oh the unaccountable perverſeneſs of Men! For ſay they, If the Church be thin and empty, who will

will go there to be ſtarved? And if it be full and thronged, who will go there to be ſwelter'd to Death? Let us do what we can: Let us either pipe and dance, or mourn and weep; And Men will be Men ſtill, they will do what they liſt, and they will never be without ſome ſilly Excuſe or other to keep them away from Church.

Secondly, Is the Church ſo full and thronged, that you cannot come at your Seats? VVhy for God's ſake, cannot you, who are ſo near the Church, come aſſoon to it, as thoſe who are ſo far from it? VVhat if you were to go from Sea to Sea to hear the VVord of the Lord? Can you be diſpleaſed to ſee God's Harveſt ſo great? And can you hate him ſo much, whom others love ſo entirely? 'Tis always ſo. Common Bleſſings are never eſteemed as they ought to be. Who ſcarce ever thanks God for the Light of the Sun, which is the greateſt Bleſſing upon Earth? It's Commonneſs detracts from it's true and real worth. *Anſw.* 2.

Thirdly, If ever you will go into Heaven, if ever you will enter in at the ſtrait and narrow Gate; you muſt preſs, and preſs hard, and you muſt break your ſelves a way through ſuch a Throng as this. You muſt fight your ſelves a way as through an Army with Banners. Theſe are thoſe Sons of Violence that take Heaven by Force. Theſe Little ones, the poor of this World, rich in Faith, are Heirs of the Kingdom. Theſe tremble at God's Word, while you Great-Ones make a mock at it. Theſe Hungry-Ones do reliſh the bittereſt thing, while you loath and naſeate the choiceſt Manna. The People and the Multitude do commonly beſt diſcern who are Prophets. They found *John* to be a Prophet, and they found *Jeſus* of *Nazareth* to be the Chriſt, when none of the Rulers could find it out. And they frequently defended them from all the Violence both of *Herod* and the Jews. You have ſtollen the Earth from them; and *Anſw.* 3.

if you have not a very great care, they will ſteal Heaven from you. However, through ſuch a Crowd as this you muſt go there, if ever you go there.

Anſw. 4. *Fourthly*, VVhat if your Church be ſo fill'd and throng'd that you can ſcarce get at it? Do not you know, that I have often preached, that all Men ſhould go to their own Pariſh-Churches? And have not I frequently exhorted and preſſed them to it? And why then do you blame me for that, which is not in my Power to prevent? Yea, why do you blame me for that, which you commend others for, a great Auditory? God grant that they may all have ſuch conſcientious Miniſters, that they may have no need to go from their own Churches, either for Daily-Prayers, Preaching, Baptizing, Catechiſing, Viſiting the Sick, Receiving the Sacrament, or any other Chriſtian Ordinance, as too many are forced to do, who have no Miniſter living among them.

Anſw. 5. *Fifthly*, VVhat if your Church be ſo fill'd and throng'd? Do not you know, that ſome of Chriſt's Hearers drew nigh to hear him, others ſat about him, others ſat at his Feet, others leaned on his Breaſt, others hanged upon his Mouth, others untiled the Roof of the Houſe wherein he taught, others got up into Sycamore-trees, that they might ſee him at leaſt, if they could not hear him, and others trod one upon another, out of an earneſt deſire to get as near him as they could, *Luke* 12. 1. And cannot you bear that in my Hearers, which Chriſt himſelf both bore and commended in his? Is that to my Diſpraiſe, which was an Honour to my Lord and Maſter, and the very Joy of his Heart? VVill not you ſuffer Men to receive us, as if Chriſt were here preſent? Eſpecially, when he himſelf is expreſs, that whoever receiveth us, receiveth him, and him that ſent him; and whatever is done

done to us in his Name, he esteems and rewards as done to Himself.

Eighthly, Others say, we are not thy Enemies because thou tellest us the Truth: But because thou Railest at us. *Obj.* 8.

To which I answer,

First of all, He is no Railer, who according to his Office tells Men of their Faults for the good of their Souls. But, he is a Railer, who does as *Diotrephes* did, *love the Preeminence, and receiveth us not*, but goeth about from House to House, *prating against us with Malicious Words: and not content therewith; neither doth he himself receive the Brethren, and forbiddeth them that would, and casteth them out of the Church*, 3 John 9. 10. And such a one is a Railer, and not he, whose Function it is, to tell him of, and to rebuke him for that his Railery, that he may learn not to Blaspheme. *Answ.* 1.

Secondly, What Men count Railery in me, was never so esteemed by Christ, the Prophets, or Apostles. They all used to speak plain, blunt and home. St. *John Baptist* said to the Pharisees and Sadducees, *O Generation of Vipers, who hath warned you to flee from the Wrath to come?* St. *Paul* said to *Elymas* the Sorcerer, *O full of all Subtilty and Mischief, thou Child of the Devil, thou Enemy of all Righteousness.* Yea, and even Christ himself, who *when he was Reviled, Reviled not again*, was guilty of the very same thing, that now a-days is cry'd out upon for insufferable Railing. For, did he not say to the Ruler of the Synagogue to his Face, *Thou Hypocrite*, Luke 13. 15? And was not this a part of his Message to *Herod*, *Go ye and tell that Fox*, ver. 32? And did he not so often joyn together the Scribes, Pharisees, Lawyers and Hypocrites, that those Four Words may be almost taken for one and the same thing? And does not St. *Epiphanius* in his Epistle before his Book against Heresie, both *Answ.* 2.

both excuse and defend such a sharp way of Reproving? *Yea*, does not the Prophet foretel that this should be one of the Blessings of Christ's Kingdom, *Isa.* 32. 5. *The Vile Person shall no more be called Liberal, nor the Churl said to be Bountiful.* That is, All things shall be called by their proper Names. The Prodigal shall be called Prodigal, and not Liberal: And the Covetous shall be called Covetous, and not a Good Husband. But the truth on't is now a-days, Men are better bred than to tell their Hearers of their Faults in plain English. They Preach of Sin in such neat, soft and delicate Language, that Men do almost take as much pleasure to hear it smoothly Preach'd against, as they do in Committing it. They give it such gentle Touches, as if they would make Men believe they were afraid to hurt it, and that 'twere pity to use it harder. They give it such easie Strokes of their Pen, as if they were in love with it, and were very loath to blot it out with all its Hand-writing.

Obj. 9. *Ninthly*, Others say we are not thy Enemies, because thou tellest us the Truth: But, because thou art so insufferably Proud, that thou scornest to keep Company but with such and such choice and select Persons. To which I answer,

Answ. 1. *First*, 'Tis a sign you have no outward ill Action to charge me with; when you are forc'd to judge the very Thoughts and Intents of my Heart for want of better Accusation. But let any Man judge. Who is most Proud, I for being thought so, or you for thinking me so; and so making your Selves Gods, by pretending to know the Heart?

Answ. 2. *Secondly*, I acknowledge my self very scrupulous of going into any Publick Houses, according to the 74th *Canon of our Church.* And I am very cautious in keeping Company either with the Fornicator, the Covetous,

the

the Idolater, the Railer, the Drunkard or the Extortioner, or any such Man. For, St. *Paul* hath commanded me, no, not to Eat with such, unless it be, as our Saviour did with Publicans and Sinners, in order to their Conversion, 1 *Cor.* 5. 11. And for these and such like heinous Crimes I am represented by some as a Perfect Mad-man. And I must needs own, that either they are Mad for breaking these Apostolical and Ecclesiastical Canons, or I am Mad for keeping them. But I bless God, I have no cause to take ought of this amiss. For, Christ himself went for a Mad-man, *Mark* 3. 21. St. *Paul* went for a Mad-man; and that, for being too Learned, *that is*, for not being Mad at all, *Acts* 26. 24. Nay, and our whole Religion is called *Foolishness*, 1 *Cor.* 1. 18. And *Madness*, *Wisd.* 5. 4. *And blessed are ye when Men shall revile you, and persecute you, and shall say all manner of Evil against you falsely for my Names sake. Rejoyce and be exceeding glad; for great is your Reward in Heaven: for so persecuted they the Prophets which were before you*, Matth. 5. 11, 12.

Lastly, Others say we are not thy Enemies, because thou tellest us the Truth: But, in plain Terms, because thou hast Preached False Doctrin. For, thou hast Preached, That Fasting is necessary to Salvation: And that Man and Wife ought to defraud one another of all Conjugal Pleasures upon their Fasting-days. And thou hast Preached also, That he who keeps the whole Law, and allows himself only in one beloved Sin, is worse than he that keeps no part of the Law at all. And thou hast Preached also, That no Usurer ought to be admitted to the Sacrament, until he be Reformed; and that he can never be Reformed, till he has made Restitution of all his Usury. To which I answer, *Obj.* 10.

First in general, If I have Preached any False Doctrin; I have been always ready to answer all Objections that *Answ.* 1.

have

have been sent me. And if I had not been ready so to do; yet, the Law was open, and my Enemies might have had me before the Bishop, and accused me; as they endeavoured to put me in the Spiritual Court for Visiting the greatest Object of Charity that ever I have seen, or indeed, so much as heard of, and Praying and Fasting for her Recovery; which, blessed be God for it, has been now some considerable time effected to the Wonder and Admiration of all that knew her. And the Lord of his infinite Mercy so preserve her for Christ his sake!

Answ. 2. *Secondly*, I answer in Particular.

First, As to Fasting, I do openly declare it necessary to Salvation. For Christ hath commanded it in the 6th of *Matth.* And as an incouragement to the observation of it; he has given the same promise to it, as he has done to Alms and Prayers, *ver.* 18. *Secondly*, I do declare, that every Man of the Church of *England* is bound in Conscience to observe the Vigils, and Fasts, and Days of Abstinence commanded in the Rubrick. *Thirdly*, I do declare, that every Man and Wife must defraud one another of all conjugal Pleasures upon their Fasting-Days. For says St. *Paul*, 1 Cor. 7. 5. *Defraud one another by consent for a time, that ye may give your selves to Fasting and Prayer.* And the Prophet is express, *Esa.* 58. 3. That one Reason why the Lord did not regard the Fasts of those times, was, because they found Pleasure in the Days of their Fasts. And that you may not think me singular in the interpretation of these Texts of Scripture, I have here brought you Bishop *Taylor* to confirm what I say. His Words are these in his *Holy Living*, *Sect.* 5. *Chap.* 4. 'He that Fasts for Repentance, must, 'during that Solemnity, abstain from all bodily De- 'lights, and the Sensuality of all his Senses and his 'Appetites: For a Man must not, when he mourns in 'his Fast, be merry in his Sport; Weep at Dinner, 'and laugh all Day after: Have a Silence in his Kitchin,

'and

'and Muſick in his Chamber; judge the Stomach and 'feaſt the other Senſes. I deny not, but a Man may 'in a ſingle Inſtance puniſh a particular Sin with a pro-'per Inſtrument. If a Man have offended in his Pa-'late, he may chuſe to Faſt only: If he have ſinned in 'Softneſs and in his Touch, he may chuſe to lie hard, 'and work hard, and uſe ſharp Inflictions: But although 'this Diſciplin be proper and particular, yet becauſe 'the Sorrow is of the whole Man, no Senſe muſt rejoyce, 'or be with any ſtudy or purpoſe feaſted and enter-'tained ſoftly. This Rule is intended to relate to the 'Solemn Days appointed for Repentance publickly or 'privately.

Secondly, I do openly declare as to the ſecond Par-ticular, That he who keeps the whole Law, and allows himſelf only in one beloved Sin, is worſe than he who keeps no part of the Law at all. For, St. *John* tells us *Rev.* 3. 15, 16. *That the Luke-warm Chriſtian is far worſe than he that is quite cold.* That is, The half-Chriſtian is far worſe than he that pretends to no Chriſtianity at all. The Publican and Harlot go to Heaven before the Phariſee, the Scribe and the Lawyer. And Reaſon tells us alſo. That when a Man's Affections are all ſet upon one Sin, they are far more violent than if they were ſet upon many Sins. As the Beams of the Sun con-tracted by a Burning-glaſs burn more violently than if they were diſperſed abroad. Or, as a Man in Love with one ſingle perſon, loves more violently than if his Af-fections were free for all comers. *And beſides.* Is it not the height of Miſery to be almoſt a Chriſtian, to be almoſt happy, to have almoſt done ones Duty, to have almoſt gain'd ones point: And yet, to miſs of it notwithſtand-ing? Is it not the greateſt Vexation to have eſcaped all the dangers of a long Sea-Voyage: And yet, to ſuf-fer Shipwrack in the very Haven, and in the Port it ſelf at Land? Is it not the Emphaſy of all Misfor-tune to have kept the whole Law: And yet to offend

in one point only? Is it not the Sting, is it not the Hell of Hell its ſelf to be juſt entring into Heaven? And yet to be tumbled down from thence into Fire unquenchable. But this I have explained and proved at large three Sundays ago. And ſo it needs no further Proof at preſent. And that you may not think me ſingular in this Opinion neither, be but pleaſed to conſult Biſhop *Taylor*'s Sermon concerning *Lukewarmneſs*, and you will find him of the ſame mind.

Thirdly, I do openly declare as to the third Particular, that every Miniſter and every Churchwarden throughout *England*, are actually perjured and forſworn by the 109th Canon of our Church, if they ſuffer any Uſurer to come to the Sacrament, till he be reformed. And there is no Reformation without Reſtitution.

This is what I have told the Miniſter and one of the Church-wardens, and ſome of the Pariſhioners by themſelves in private. And becauſe they would not reform upon my private Admonition, I have alſo told it the Church of God. And becauſe they have not reformed upon that neither, I do here publiſh it to the whole World, and I call Heaven and Earth to witneſs, that I am pure from all their Blood.

And that you may know, what Uſury is forbid by the Word of God, turn to *Ezek.* 18. 8, 13. and you will find, that whoever giveth upon Uſury, or taketh *Any* Increaſe. *Mark*, he that taketh *Any* Increaſe above the Principal, not ſix in the Hundred; but let it be never ſo little, and never ſo moderate: He that taketh *Any* Increaſe, is an Uſurer, and ſuch a one, as ſhall ſurely die for his Uſury, and his Blood ſhall be upon his own Head. This is that Word of God, by which you ſhall all be ſaved or damned at the laſt Day; and all thoſe trifling and ſhuffling diſtinctions, that covetous Uſurers have invented, ſhall never be able to excuſe their Damnation.

Here-

Heretofore, all Uſurious Clergy-men were degraded from Holy Orders, and all Uſurious Lay-men were excommunicated in their Life-time, and hindred Chriſtian Burial after Death, till their Heirs made Reſtitution for all they had gotten by Uſury. And I do here openly make this Challenge to all the Patrons of Uſury; If they will bring me any one Approved Author among the Antients that has defended Uſury, I will bring them Fifty, I will bring them Hundreds, yea, I will bring them whole Councils and Fathers, that have Unanimouſly condemned it. And that you may not think me ſingular in this Opinion neither, I have here brought you the Opinion of the greateſt Caſuiſt that I do verily believe, ever wrote in the Chriſtian Church, I mean, the moſt Judicious, the moſt Pious, and the moſt Humble Dr. *Sanderſon*, late Biſhop of *Lincoln*. His Words are theſe, — in his Sermon upon 1 *Cor.* 7. 24. *Ad Populum.*

'Thus have we delivered *three Rules*, concerning *the Quality* of a right *Calling*: and pointed out ſome ſpecial *Offenders* againſt each of them. And now methinks I ſee the *Uſurer* hugging himſelf, and clapping his ſides, that he hath come off ſo fairly: ſurely his *Calling* is abſolute good, whereon none of theſe *Rules* could fall on. But it is indeed with the *Uſurer* in this caſe, as with the *Drunkard*. If the *Drunkard* ſhould ask me againſt which of *the Ten Commandments* he offended; I confeſs I could not readily give him a direct punctual anſwer: Not that he ſinneth not againſt any; but becauſe he ſinneth againſt ſo many of them, that it is hard to ſay againſt which moſt. He ſinneth againſt *the ſixth Commandment*, by diſtempering his Body; he ſinneth againſt *the ſeventh* by enflaming his *luſt*; he ſinneth againſt *the eighth*, by making waſte of the good *Creatures of God*. Right ſo is it with our *Uſurer* in this caſe: He would poſe me, that ſhould ask me the Queſtion, which of theſe *three Rules* faileth in the *Uſurer* and his *Calling*. Verily I cannot well tell which moſt;

'I think every one of *the three* may; howſoever, a-'mong the three, I am ſure I have him. If *Uſury* 'be ſimply *unlawful* (as moſt of the Learned have con-'cluded) then the *firſt Rule* hath him. I ſhould be ve-'ry tender to condemn any thing as ſimply *unlawful*, 'which any even imaginary conjuncture of Circumſtan-'ces would render *lawful*; and would chuſe rather by 'an *over liberal Charity* to *cover a multitude of Sins*, 1 Pet. '4. 8 (if I may abuſe the Apoſtles Phraſe to that Senſe) 'than by a too *ſuperſtitious reſtraint* make one. Yet the 'Texts of *Scripture* are *ſo expreſs*, and the grounds of '*Reaſon*, brought by learned Men, ſeem ſo ſtrong againſt '*all Uſury*; that I have much ado to find ſo much cha-'rity in my ſelf, as to abſolve any kind of *Uſury*, (pro-'perly ſo called) with what cautions or circumſtances 'ſoever qualified, from being a *ſin*. But I will ſuſpect 'mine own and the common judgment herein, and ad-'mit for this once (*dato non conceſſo*,) that *Uſury* be in 'ſome caſe lawful, and ſo our *Uſurer* eſcape the *firſt* '*Rule*; which yet cannot be, till his *teeth* be knocked out 'for biting: But you muſt knock out his *brains* too, before 'he eſcape our *ſecond Rule*. I dare ſay, the moſt learn-'ed *Uſurer* that liveth (and they ſay ſome learned ones 'are *Uſurers*,) will never be able to prove, that *Uſury* 'if it be at all *lawful*, is ſo lawful, as to be made a *Cal-'ling*. Here all his *Doctors* and his *Proctors*, and his *Ad-'vocates* leave him. For, can it poſſibly enter into any 'reaſonable mans head to think, that a man ſhould be '*born* for nothing elſe, but to tell out *money*, and take 'in *paper?* which if a man had many millions of gold 'and ſilver, could take up but a ſmall portion of that 'precious *time* which God would have ſpent in ſome ho-'neſt and fruitful *employment*. But what do I ſpeak of '*the judgment* of reaſonable men in ſo plain a matter; 'wherein I dare appeal to *the conſcience* even of the *U-'ſurer* himſelf? and it had need be a very plain matter, 'that a man would refer to the conſcience of an *Uſurer*.

'No honeſt man need be *aſhamed* of an honeſt *Calling*: 'if then the *Uſurers Calling* be ſuch, what need he care 'who knoweth, or why ſhould he ſhame with it? If 'that be his *trade*, why doth he not in his *Bills* and '*Bonds* and *Noverints*, make it known to all men by 'thoſe preſents that he is an *Uſurer*, rather than write 'himſelf *Gentleman*, or *Yeoman*, or by ſome other ſtile? 'But ſay yet our *Uſurer* ſhould eſcape, at leaſt in the 'judgment of his own hard'ned conſcience, from both 'theſe *Rules* as from the Sword of *Jehu* and *Hazael*: there 'is yet a *third Rule*, like the ſword of *Eliſha*, to ſtrike 'him ſtone-dead, and he ſhall never be able to eſcape 'that. Let him ſhew wherein his *Calling* is profitable 'to *human ſociety*. He keepeth no Hoſpitality: If he 'have but a barr'd *cheſt*, and a ſtrong *lock* to keep his '*God* and his *Scriptures* (his *Mammon* and his *Parchments* 'in) he hath houſe-room enough. He *fleeceth* many; 'but *cloatheth* none. He *biteth* and *devoureth*; but *eat-* 'eth all his morſels alone: He giveth not ſo much as a 'crum, no not to his deareſt *Broker* or *Scrivener*; only, 'where he biteth, he alloweth them to *ſcratch* what they 'can for themſelves. The *King*, the *Church*, the *Poor*, 'are all wronged by him, and ſo are all that live near 'him: in every *common charge*, he ſlippeth the collar, 'and leaveth the burden upon thoſe that are leſs able. 'It were not poſſible, *Uſurers* ſhould be ſo bitterly in- 'veighed againſt by ſober *Heathen Writers*; ſo ſevere- 'ly cenſured by the *Civil* and *Canon* Laws; ſo uniform- 'ly condemned by Godly *Fathers* and *Councils*; ſo uni- 'verſally *hated* by all men of all ſorts, and in all A- 'ges and Countries; as *Hiſtories* and *Experience* mani- 'feſt they ever have been, and are: if their *Practice* 'and *Calling* had been any way *profitable*, and not indeed 'every way hurtful and incommodious both to *private* 'men and *publick ſociety*. If any thing can make a Cal- 'ling unlawful; certainly the *Uſurers Calling* cannot 'be lawful.

Mark

Mark it, If any thing can make a Calling unlawful; certainly the Uſurers Calling cannot be lawful. Look to it all ye of this Pariſh, whoſe chiefeſt Employment is Banking and Uſury. Suppoſe the Lord Chief Juſtice of *England*, and all his Brethren the Judges of this Kingdom, ſhould purpoſely come and tell you out of pure Love and Friendſhip, *Sirs, If ever any Man in the World had a bad Title to his Eſtate; then, you have a bad Title to your Eſtate.* Would not you readily thank them all for their Kindneſs, and would not you preſently look about you, and endeavour to get your ſelves a better Title? Without all doubt you would all do ſo.

And yet, here comes one of the greateſt Caſuiſts that ever wrote, and tells you plainly, that the Grounds of Reaſon, the Authority of Heathens Writers, the expreſs Texts of Scripture, the Civil and Common Law, the Fathers and Councils, and the Hiſtory and Experience of all Ages and Countries, do all unanimouſly agree, *That if any thing can make a Calling unlawful: then, the Uſurers Calling, that is, your Calling, can never be lawful.*

And now dare any of you call me ſingular in this Opinion, which is confirmed and eſtabliſhed by ſuch a mighty Cloud of Witneſſes? Does not the whole World even curſe and damn all Uſurers to the Pit of Hell? For ſays the Prophet, *Jer.* 15. 10. *Woe is me, my Mother, that thou haſt born me a man of Strife, and a man of Contention to the whole Earth: I have neither lent on Uſury, nor men have lent to me on Uſury, yet every one of them doth curſe me.* *As if he had ſaid*, If I had neither given nor taken upon Uſury, every Man, Woman and Child throughout the whole Earth might lawfully have curſed me. And doſt thou make that thy Calling, which all Mankind may lawfully Curſe? Oh what a tuff thing an Uſurers Conſcience is! Can any thing equal it for Hardneſs, but his barred, locked Iron Chelt? Oh how hard it is for ſuch a miſerable Wretch to be ſaved, whom nothing can convince of his Sin, whom all the Power and Demon-

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ſtration of the Spirit cannot perſwade to prefer the Wiſdom of God before his own ſilly Judgment! Oh what wilt thou then ſay? When thou ſhalt find thy ſelf in the ſame miſerable Condition with the Young Man in the Goſpel: *Perfect in all things but One; yet damned for that alone; for thy Covetouſneſs.*

And now, Am I therefore become your Enemy becauſe I tell you theſe and ſuch like plain Truths? Am I become your Enemy, your Enemy who loved me ſo much when I firſt came here? Your Enemy who choſe me ſo unanimouſly, and compoſed all your former Differences upon my Choice; and which was never known before, invited the other Pariſh to partake of your Veſtry? And am I become your Enemy for telling you the Truth? Could you poſſibly have expected any other from me of all Men whatever? Did you not know, that I was e'en hindred to Preach, for having told ſome of my Brethren the Clergy of ſuch Faults as I thought my ſelf bound in Conſcience to do? And did not you know, it was reckoned a greater Fault in me to Preach againſt thoſe Faults, than it was in others to Live in them? And yet, could you poſſibly think that I who ſpared not them, would ever ſpare you? Or did any of you imagin that I hated the Church, becauſe I found fault with ſome Churchmen, who were breakers of their Subſcription? Do you imagin that I hate Chriſtianity, becauſe I hate and abhor the Faults of all bad Chriſtians? Do you imagin, that I preached that Sermon againſt Pluralities, Non-Reſidence, removing from a poor to a rich Living, the neglect of Catechiſing and Daily Prayers, and the preferring of Courts and Great Mens Houſes before the Churches of the Living God? Do you imagin that I preached that Sermon againſt all thoſe Faults, for to make the Clergy deſpicable? Do you, can you poſſibly imagin ſuch a thing? God is Judge I did not. I love a good Clergy-man too well for that. I love the very ground he goes upon. I know his great VVorth. He is *worthy of*

double

double Honour. He is no precarious dependent Creature. He is worthy of, and deſerves, and may challenge a double Honour, when Men are ſo baſe as to deny him an ordinary Reſpect. *Oh how beautiful upon the Mountains are the Feet of him that bringeth good Tidings, that publiſheth peace, that bringeth good tidings of Good, that publiſheth Salvation, that ſaith unto* Zion, *Thy God reigneth*, Iſa. 52.7.

God is judge. All my Deſign was,

Firſt, To do as God himſelf does, to begin with God's own Houſe. For, till that be firſt reformed, no conſiderable Reformation can ever be made. Till the Spring be ſweetned, the Streams will be bitter. And it was,

Secondly, That no Men might take it amiſs, when I told them of their Faults, having told the Clergy of theirs in the firſt place. *Paul* withſtood *Peter* to the Face, and told him of his Fault before all the People. And it was

Thirdly, That I might gain my Doctrin the freer Paſſage into the Hearts of all my Hearers, by ſhewing them openly, that I did nothing by Prejudice or Partiality, but that I taught the way of God in Truth, without regarding any Man's Perſon.

God is Judge, If all Men would but as diligently endeavour to live ſtrict Lives; to avoid all Publick Houſes, thoſe Haunts of Idleneſs and Debauchery; and to preach affectionately, and by heart: If all Men would but as diligently endeavour to do this, and to obſerve, the Rubrick, the Canons, the Articles, the Homilies, and the Liturgy of the Church of *England*: If all Men, I ſay, would but as diligently endeavour to do all this, as I my ſelf have hitherto always done in my Station: Then all its Profeſſors would endeavour to be like its incomparable Conſtitutions, the beſt in the whole VVorld, *Amen*, Lord Jeſus, *Amen*, *Amen*.

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The Sum of the whole matter is this:

This is the Charge that God gave me when I first came to this Place. *Son of Man, I have made thee a Watchman unto the House of* Israel: *Therefore hear the Word from my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life, the same wicked man shall die in his Iniquity; but his Blood will I require at thine hand,* Ezek. 3. 17, 18.

And what I am to tell you from God at my going away from this place is this, *Into whatsoever City or Town ye shall enter, enquire who in it is worthy, and there abide till ye go thence. And when ye come into an House, salute it. And if the House be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words: when ye depart out of that House or City, shake off the dust of your Feet. Verily I say unto you, it shall be more tolerable for the Land of* Sodom *and* Gomorrah, *in the day of Judgment, than for that City,* Matth. 10. 11, 12, 13, 14, 15. From which dreadful Judgment, Good Lord deliver this Place for Christ's sake.

FINIS.

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